UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

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SUMMER CHEMISTRY

What does it take
A day to make,—
A day at the Bear Camp Ossipee?

White Clouds a-sail in the shining blue,
Dropping a shadow to dredge the lands;
A mountain-wind, and a marching storm,
And a sound in the trees like waves on sands;
A mist to soften the shaggy side
Of the great green hill, till it lies as dim
As the hills in a childhood memory;
The crags and the ledges silver-chased,
Where yesterday's rainy runlets raced;
The back of an upland pasture steep,
With delicate fern-beds notching wide
The dark wood-line where the birches keep
Candlemas all the summer-tide;
Brown-flashing across the meadow bright
The stream that gems its malachite;
And, watching his valley, Chocorua grim,
And a golden sunset watching him!

Add—fifty lives of young and old,
Of tired and sad, of strong and bold,
And every heart a deeper sea
Than its own owner dreams can be;
Add eyes whose glances have the law
Of coursing planets in their draw;
Add careless hands that touch and part,
And hands that greet with a heaven's sense;
Add little children in their glee,
Their earliest altar; add her heart,
Their feeble, brooding Providence:—

Add this to that, and thou shalt see
What goes to summer chemistry,—
What the god takes,
Each time he makes
One summer-day at Ossipee. —*W. C. Gannett.*

The *Christian Register* finds a gruesome illustration of the law of the survival of the fittest in the fact that the wine-drinking banquets of elderly men are more orderly than the similar banquets of younger men, explaining that "the more intemperate have killed themselves off in their youth while only the more temperate men survive to drink wine in their old age."

The Rev. W. F. Greenman, secretary of the National Unitarian Conference, in commenting upon twenty-two "planks" in the platform of the Social Democrats of Milwaukee, in an article in the *Christian Register,* says that the Democrats and even the Republicans, in order to get a hearing, were forced "perfunctorily and insincerely" to put eighteen of these planks into their own party platforms.

The Secretary of the American Unitarian Association reports the growth of the Unitarian movement among the Icelanders in Manitoba. At a recent conference held at Gimli, six different centers were represented by twenty-two delegates. This Conference has published in the Icelandic a Unitarian Catechism and has issued a monthly periodical and other "useful publications," and committees are interested in advancing the philosophic interests of "progressive Icelanders of the Province." These centers of progressive thought are working toward a Divinity School for Iceland for young ministers, a school which, according to Mr. Wilson, is practically Unitarian. Truly, Iceland as well as Sicily has its "pot of honey." The "pine" as well as the "palm" has a gospel to preach.

Attorney-General Wickersham, in his Duluth speech, out-radicaled the most radical of a few years ago, when he recommended a Government Commission for the purpose of fixing prices for the output of industrial combinations. This prophetic vision was born out of the experience of a sagacious lawyer. He has witnessed how selfishness has outwitted the price-regulating law of competition, which at best was the law of the cut-throat, the survival of the most relentless. He has also seen how powerless law has been thus far in controlling and preventing combinations. The next thing to try is the control of the prices by the Government as suggested by the Attorney-General. Still another expedient is in the line of progress,—an income tax, of accumulating ratio with increasing income. The amassing of immense fortunes by those who simply manipulate the commodities of civilization, like those of sugar, petroleum, iron, tobacco, lumber, is *prima facie* evidence that somebody has been getting more than his share, and it becomes the duty of the Government to return the overplus to the people as speedily as possible, by indirect ways. When it is so arranged that beyond a certain point the fortune-maker is necessarily filling the coffers of the Nation rather than his own, he will either see his greed or translate it into patriotism.

The Twenty-fourth Biennial Meeting of the National Unitarian Conference is to be held in Washington, D. C., October 23 to 26 of this year. The meetings are to be held in the D. A. R. Memorial Hall and

the headquarters of the Conference will be at the Arlington Hotel. The Unitarians of America numerically represent a negligible quantity, and a Unitarian "crowd" is a "squad" in comparison with the rallies of other denominations, but in cultural, reformatory, literary and spiritual power these gatherings have represented a potency far beyond their numerical measurement. During its forty-eight years of life this Conference has welcomed to its platforms many whom the world delights to honor with increasing gratitude. Poets, statesmen, economists and reformers, splendid laymen, as well as eloquent ministers, gifted women and notable foreigners have appeared on its platforms. There is no reason why this coming meeting should not be worthy of its predecessors, and many other than formal delegates will find in it an occasion profitable and attractive. UNITY commends this gathering to the attention of its readers. Let them begin now and plan for an outing to Washington during the last days of October. The General Secretary of the Conference is the Rev. W. F. Greenman of Milwaukee, Wisconsin, and full programs may be had on application at its office, 272 Congress St., Boston, Mass.

The *Chicago Record-Herald* tells us that the recent "Military Tournament" in Chicago, just closed, has been followed by the disappearance of three-score boys, ranging in age from seven to seventeen, and that their disappearance, in the estimation of their relatives, is clearly connected with the fascinations of the pony and the gun. We are told also that these missing lads represent all nationalities and all neighborhoods in the city. Is not this clearly "a call of the Wild," a prompt reversion of the partially civilized lad to the life of a more barbaric ancestry, a case of atavism? This is further illustrated in safer fashion by the phenomenal popularity of the Scout Movement. "We have eliminated all the militarism possible out of our Scout Movement and put our emphasis entirely upon the study of nature and civic betterment," said Pastor Pacificus in his shirt sleeves at a summer encampment. In less than an hour boys, and girls too, were maneuvering with pomp, parade, flags, cannon and drum, on the tennis court, charging the fort and firing guns with deafening rapidity, and the ground was dotted with the bodies of the slain, the girl soldiers in the main having benevolently consented to die,—and the youngsters of Pastor Pacificus were in the thick of the fray. It is not so easy to eliminate the military spirit out of the "Boy Scout," for the appetite to kill is still a fundamental passion in the highly civilized man, in spite of his colleges and his diplomas

The story of Joseph Cleary, the young miner who was entombed for three days under seventy-eight feet of earth at Joplin, Mo., is a thrilling one. When at last daylight, fresh air, and comrades fell into the darkened chamber, the doctor ordered that the young man be kept under ground for an hour, while his eyes were adjusted to light and lungs renewed their acquaintance with pure air, but the father at the mouth of the shaft cried, "Do let Joe up, his mother is dying for him," and Joe was brought up. The mother lived, and the eyes and lungs survived the shock. Here is an interesting contribution to polemics. No amount of "holy thinking" on the part of Christian Scientists would have taken that man out of his tomb. They have no *thought* substitute for the drills, pick-axes, electric light, telephone, milk and fried chicken that enter into the story. But psychology has its vindication also. The mother suffered much more than the son. The sight of her boy revived her and the touch of the mother's hand helped restore the bodily poise of the man who was buried alive.

A Chicago paper is authority for the statement that two-thirds of the water pumped into the Chicago water pipes is lost through leakage, largely brought about by electrolysis, a word that seems to indicate the disintegrating power of electricity upon iron. Thus far we get our trolley lines, electric lights and telephone communication at a cost. Science must reconcile its own children. The water main and the electric wire must learn to lie together in peace and amity. There is a lot yet to be discovered and new applications of world discoveries before this old world of ours becomes a peaceful one.

Rev. C. W. Wendte, in the *Christian Register,* has an interesting account of "the case of Pastor Jatho," the senior pastor of the Protestant Church of Cologne, who has recently been arraigned before the tribunal whose business it is to pass on the orthodoxy of the ministers in the State Church. The Rev. Carl Jatho is described as one of the most gifted preachers and beloved pastors in Germany. The charges presented before the Court of Sentence were six in number, viz., that his conception of Deity was un-orthodox, and that his estimate of Christianity made it one of the many, albeit the highest form of faith, that he denied the total depravity of human nature and the deity of Christ, that his conclusions concerning the future life were unsatisfactory, and last, and, most definite of all, that he did not require of his Confirmation Class the acceptance of the so-called Apostles' Creed, but had substituted articles of his own, "breathing a spirit of modern and rational Christianity." It was a royal

battle. His own immense congregation stood solidly with him. Large meetings of protest were held in Berlin, Kiel, Hanover and elsewhere. A petition signed by nineteen hundred citizens in the Rhine Valley and as many more from other German provinces, was forwarded to the committee. A protest against the constitution of the tribunal was signed by four hundred eminent persons, among them seventy-three University professors, but, the "beloved pastor" having refused to recant any of his statements, was on the 24th of June last pronounced guilty of heresy and suspended from his ministerial function. The friends of this heretic preacher have deposited in bank a sufficient sum to enable him, with his Government pension, to live without care for his daily bread, and to continue to write, speak and agitate for the causes he has upheld. Of course this is not the end. The German nation, like the universe, is in travail, but this is the price of growth, it is bringing forth excellence.

The World is Growing Better, But—

The world is growing better, but the boy who comes home from college steeped in the cheap enthusiasms of athletics and fraternities, who delights in his cigarettes and pipes, who is cultured into an appreciation of the social glass and silly functions, is not a better boy and is not on the way to a nobler manhood than the same boy was when he went to college with untainted breath, innocent of the excitements that lie in cut-glass decanters and the elegance and indulgences that have so increased the cost of college life on money, health and ethical lines.

The world is growing better, but the man has not grown better whose life has become so complex, whose health has become such an object of anxious concern to him that in middle life or old age his play engagements have become the most tyrannical in his calendar.

Because we believe the world is growing better we must believe that the church and the state represent increasing claims upon the intelligent and the prosperous and that the habit of life or arrangement of claims upon time and purse that subordinates these permanent and lasting claims of the home, the church and the state to the clearly secondary and oftentimes disintegrating claims of business and pleasure,—yes, of health itself,—represent the disintegrating forces of society.

The world is growing not only better, but it is growing wiser. But that does not mean that the boy and girl of today who go to educational institutions and select the easiest courses because they can get their markings and get through safely and still have time to exploit the football team, to promote the "proms" and to "rush" the fraternities and sororities, acquire as good an education as their fathers did who dug away at Latin and Greek, mastered Euclid and digested logarithms.

The world is growing better, but not where the mighty statistics of the tobacco, liquor and fashion trades find their surest foundations. The world is not growing better at those particular points where alcohol in all its forms breeds the degradation and the death implied in our unchallenged statistics of crime, disease and misery. The doctors know very well about the "tobacco heart," the "tobacco liver," the "tobacco kidney," brain and nerves; they know of tobacco blindness. And the man who, in the face of all this, persists in his cigar and encourages by example, if not by precept, the degeneracy of his son in the cigarette, is not helping the world to grow better.

David Starr Jordan in his last book tells of the student in an Australian university who asked the professor: "Why did not the old texts say that the sins of the father were visited upon the children to the seventh and eighth generation as well as to the third and fourth?" "Because," replied the professor, "there will be no seventh or eighth generation. Sin extinguishes itself before it gets that far."

BY THE SIDE OF THE SLOW-FLOWING RIVER

Alone by the side of the slow-flowing river
I walked in the warmth of a bright day at noon.
I sat on the bank, while the wind blowing gently
Like a hand smoothed the sweat on my brow till it cooled.

I mused of the things that awake with the river;
The far autumn haze and the green wooded hills;
The high jumbled logs that apply at the saw-mill;
The half-open shells and the quaint fisher-man;
The fish-scented breeze and the late-lighted fire
That told of the guest that was now barely gone.

Oh, who could describe with a faith calm, unerring,
The things that we see in such moments as this—
All the ages of worlds and the progress attending
Are here in the rough where the passer may read.

Here are the rocks peering down from the storm-crest
Where each is a leaf in the great book of things;
Here are the clams on the shore down beneath them,
And here are the wrecks that the old river brings.

Ah, why should we delve in the far, buried cities,
Erected by man in the dead, ancient way,
When the wharf where we live is a spot sad, forsaken,
And the lore never read in the light of our day?

How near in our thoughts are the friends who have loved us;
How dear to our hearts are the foes that we hate,
When the dew and the springs and the streams are commingled
As they laugh at the shore and rejoice at the sea,—
All the North, all the South, in the great waters gathered;
All the East, all the West in the one river bound!

Ah, give us the heart to be broad as the ocean,
With the streams of the world growing sweet as they meet.
Then the warm kiss of love, like the mist to the flower,
Will return to the lips that are parched when they greet.

Minneapolis, Minn. ALFRED J. DAVIS.

One of the great battles that we have to fight in this world—for twenty great battles have to be fought all at once and in one—is the battle with appearances.—*George MacDonald.*

THE PULPIT

Civic Idealism

IV. THE ETHICS OF CIVICS

By Edwin A. Rumball, Rochester, N. Y.

The aspect of civics which has made it an attractive subject for our consideration the last few weeks has been its fundamental connection with individual and social morality. Of course, it has other attractions, as for instance, its economic utility, its aesthetic satisfactions and so on, all of which have been mentioned by us. But where all these other aspects are more important to other groups of men and women, it is the ethical aspect which has led us as religious men and women to think of it. Here we have it to be a question of the Democracy of God on earth, which is not meat and drink, streets and buildings, but the relation of citizens to their community. We have come to the subject not because it pleased our fancy, not because it means greater business convenience, but because at bottom it deals with the questions of right and wrong between citizens. It is the ethics of civics which gives such importance to the seemingly small parts of civic life. The smallest civic obligation stands out in grandeur because it is moral grandeur. Murder is a crime, but the city which permits impure milk to be brought into it for sale has placed itself beside the murderer. Theft is a crime, but the city whose building code permits such fire-traps, poventy-traps and disease-traps as are found as homes in most of our cities has placed itself on record as worse than a highwayman. The fundamental ethical laws are fully illustrated by our civic life. Whatsoever a man sows, that shall he also reap, is as true when your seed is false tax-swearing as when it is intemperance, as true when you sow the city with evil housing conditions as when you poison your body with sensuality. Action and reaction are equal and the civic sins of landlord and merchant, banker and politician all have a civic harvest which is a terrible thing to reap.

Let us consider a few of the ethical principles of civic idealism. First, that the boundary of each man's rights extends to the border of his neighbor's rights. We have learned this fairly well in real estate transactions, although it is said that in this country as much land as would comprise thirty states the size of Massachusetts has been stolen from the public domain. Our application of this principle is in a realm where measuring lines cannot be used. Look at the tenement section of most of our building codes and you will find that the best permits but twenty-four feet of space for an inner court of a tenement where twenty to thirty children might live, as enough space for men, women and children to live by. It is poor comment on our thousands of years of religious training as a race, that any law should be necessary to restrain men from the violation of such a humane thing and then be able to restrain only to this meager extent. Again we say it is poor comment on our Unitarianism, our Presbyterianism or whatever we profess that so few get excited or grow solemnly in earnest to make laws that shall makes the lives of the tenement children as pleasant as the lives of our own. Remember there are no undeserving children! Men talk about new religions, here is an old religion that we have hardly begun to practice, enthusiasm for God and his ways, which is worth all the new ones put together. House your tenants as you would have them house you. Damn his home life with preventable ill-housing and you might just as well have put him in hell in the first place.

Take another principle of the morality of civic idealism; namely, that beauty is a commodity worth paying for. By beauty we not only mean graceful ornamentation, but that fundamental fitness of all things to the citizen that he may live his life gracefully, and his home be able to fulfill its function as a home. For this the entire city is under obligation to plant space where congestion has been, which is the city way to plant a flower for our thistle and thus fulfill Lincoln's word. Because our cities have not sought this beautiful community life in the past, we are being taxed at an increasing rate for our negligence. We have acted on the blind notion that we could not afford to build good houses on a five per cent basis and have thereby added to the struggle for existence which the poor man is making. But the wronged home "gets back at us." Take but one harvest that we reap, our State Hospitals. In our State, one in every two hundred of the population is in an insane hospital. In the last twenty years insanity has increased in this State one hundred and four per cent, and one-sixth of the total expenditure of the State goes for the insane. We are told by those who know, that at least fifty per cent of this is preventable. But what causes all this insanity? Very largely alcoholism and immorality. But what causes alcoholism and immorality? It has been found again and again that these things are intimately linked with the living conditions of the people, wages, factory conditions, housing and the personal weakness which is so often itself the poverty of spirit begotten by an evil environment.

Beauty is the charm of home and life which we might strive for and which is a commodity worth its cost. Everywhere it is a civic principle that environment is value. Its most superficial illustration is seen in the attraction of American money to the cities of Europe, but we can bring the principle to more human elements than broad streets and grand buildings, as we have done above and we might easily find scores of other illustrations. But to pass on, the city offers today one of the finest opportunities for public spirit. Years ago it was for the church or some such institution that men spent their public spirit. But let us not hesitate to say that the only modern channel for such beneficence is the city and its activities. Private funds can lead the way to many things which later may become municipal activities. The centuries will not be many before our school houses as the Temples of Democracy, will rival the grand pieces of ecclesiastical architecture in the world. What you give to your city counts for more than what you give to your denomination. In the city all may enjoy your gift, all may share your bounty. The vacant lot that you transform into a children's parkette for swings and see-saws, the fields for which you have long paid taxes which would give splendid dividends in citizenship if given to the city for parks, all can give you as much joy as others. It is good to see so many American men and women enjoying the gifts they make before they die. The joys which willmakers miss can never be told.

Let us indicate a few things which most of our cities are badly needing, and which will give some of our wealthy citizens much joy if they can only rise to the giving point of civic idealism. The certain growth all around us tells us that we must prepare cheaper and better homes for the laboring classes. Doncaster in England is about to open new mines and in a very few years expects an increase of forty thousand families, so at a recent meeting of citizens they began to plan a new city to receive them. We do not need to open mines, the growing industries of our large commercial centres are attracting thousands all the time, but we are not preparing. Our cities need groups of men and women who will insist and assist in planting garden cities where our workers can colonize in which returns in rent will be small but returns in citizenship shall be large. For it is the home which is at the foundation of modern society. It is our social unit and if its welfare is menaced, if it has no chance to beautifully and healthily fulfil its function as a home it will be found that all sides of our citizenship will depreciate. Our politics will be corrupt, our churches will be empty, our industries will be full of friction and ill-will, our hospitals will be full, our penitentiaries will have to be enlarged, all because the home is threatened.

Another thing; into large numbers of our cities there is flowing a tide of immigration, lacking knowledge not only of the spirit of democracy, but very often of the ordinary standards of decent and efficient living. It is to our interest as well as theirs that soon they reach our best standards and yet preserve the best of their own. One of the demonstrated finest methods of doing this is by Housekeeping Centres, small American homes in the midst of our foreign colonies for their guidance, teaching and help. Every immigrant colony needs one and some wealthy citizen might have a lot of joy before he reached heaven if he would only make possible more of heaven below by such methods. Then as part of this same problem of assimilating the new citizen, why may we not spend some of the thousands of dollars that build new hospitals in placing teaching nurses with some social sense in all the districts where our hospital patients come from, that the evils of disease may be prevented by knowledge and expert understanding always on the spot. Think of the harvest of babies that might be saved during the deathly months of July and August, by nurses who could begin in the home to prevent the complaint which carries off every year so many of our little ones. There are so many things one might enumerate as offering opportunity for the public spirit of private citizens. Men used to build churches to save their souls. I think if there is any salvation akin to that today it is for those who crown the children of our cities with health and pure life, play and somewhere to play. I fear God might damn the man who builds churches today. We have too many considering their civic inefficiency.

But then after all, the public spirit which is most needed is the less romantic but more important performance of our regular municipal life with greater faithfulness and progressiveness. Let citizens and city officials do all things a little better than is necessary and we shall soon have the City Ethical. Let the business men who influence citizenship for good or evil as much as any group in the community, recognize that the city exists primarily for citizenship and not for business except as it makes better citizens. The city of the future will be itself the greatest of all social workers, the nurse and the Housekeeping Centre as much a part of the city life as the teacher and the school. The only need is that we begin to know our city, to no longer live as strangers and foreigners in it, to believe in our city, to love and become acquainted with its soul, feel the throb of its life, its joys and its sorrows, moving on with it, going down with it. We shall meet many hard things, and often despair, for all who live for "God and the People" must suffer misunderstanding. You will be suspected, fanaticism and prejudice will be against you. Selfishness in all its hellish forms will fight you, conservatism which will brook no change will hinder you, but none of these things can prevail against you if your civic idealism is from the heart of your life and flows persistently fresh and vigorous because of your nearness to God in the people. Thy democracy come, Thy will be done in our cities.

International Organization for Inter-Racial Good Will

Address Delivered at the Universal Races Congress, London, July 29, by Edwin D. Mead.

The Lake Mohonk Conferences on International Arbitration were inaugurated in 1895, after there had been held at Lake Mohonk for several years previously annual conferences upon the duty of the American people to the Indians living within their borders. The first three Mohonk Arbitration Conferences were made memorable by powerful addresses by Rev. Edward Everett Hale, the Nestor of the peace cause in America, as we liked to call him in his later years, demanding and prophesying a Permanent International Tribunal. By virtue of their grasp of the international situation, their foresight and their inspiration, these addresses were the most inspiring and most noteworthy which have been heard at the Mohonk Arbitration Conferences during these seventeen years. Their central demand was that nations, well disposed as the best of them were to arbitration, generally speaking, should not leave provision for arbitration to times when some special dispute arose or some special danger pressed, then create a special commission to deal with the particular case arising; but that the nations should cooperate to establish a Permanent International Tribunal which should always be in existence and always ready to deal with every international difference. Cases should never wait for courts, said Dr. Hale, but courts should always be ready for cases, and this was in no field more imperative than in the international field where there was no provision of the kind. It was foolish and criminal to leave to some acute crisis, when two contesting peoples were inflamed and in hot blood over their disagreements, the preparation of machinery to dispose of the disagreements. No time is so unpropitious for such action. There should be a Permanent International Tribunal, of whose existence every nation would be conscious in the critical hour when there makers miss can never be told.

that every nation knew that it existed, and not to have recourse to it instead of to individual vengeance in the hour of conflict or dispute was dishonor. In a word, civilized nations in the family of nations must follow the same course in their disputes and differences which is followed by civilized men in individual nations. When Dr. Hale in 1895, 1896 and 1897 thundered this demand reiteratedly at Lake Mohonk, he was told by learned and distinguished diplomats and jurists that it was a noble ideal, and one which in some fine but distant future would doubtless be realized, but it was far ahead of the times, and its realization was not to be expected in our generation. That was probably the judgment of most so-called hard-headed men, even progressive men, at Mohonk and elsewhere in 1897. But in 1898 the First Hague Conference was called, and in 1899 the Permanent International Tribunal at The Hague was established.

This is an interesting and encouraging and a directing chapter of history for us as we meet in the interests of another great line of effort to bring about justice and brotherhood among the peoples of the world. It reminds us that in this time, when men the world over touch elbows as never before and the interest of each is the interest of all as never before, very great things may be suddenly brought to pass in a very short time. But especially it directs us as to the right way to do the things which we who have come together in this Congress have to do. It is no new thing for good men in a score of nations to interest themselves seriously in the relations of different races within and without their own borders, and no new thing for special organizations to be created, and special conferences held, to deal with special wrongs. Such flagrant wrongs have compelled sympathy and indignation and protest and united action of some sort in every year of the lives of every man in this Congress, and in every nation from which most of us come.

The Congo Reform Association is an illustration. The terrible atrocities in the Congo were told about by missionaries and others here and there for years. By and by the volume of reports became so great and so authentic that there was public discussion and public protest. Mr. Morell and others here in England were so stirred that they threw their lives into the work of exposing and reforming the horrible situation. You organized a Congo Reform Association. We in America, prompted by your action, organized another; France and Switzerland and I know not what other countries organized theirs; and all did noble, vigorous, expensive and measurably successful work. The attention of the world was arrested, the conscience of the world was touched, and there is undoubtedly a better state of things in the Congo State today. At any rate, all men there know they are under watch and are on their good behavior. Groups of humane and civilized men have risen and organized similarly when there was wickedness in Armenia, in Macedonia, in Crete, in Russia and in India. Societies exist or have existed in England and America and other countries concerning inter-racial tyranny and wrong in these late years in all these places and a dozen more; but the efforts have usually been so delayed, so improvised, so poorly supported and so unrelated that they have never half done their work. They are like the special arbitration commissions, arraigned by Mr. Hale, created under pressure all through the last century to meet some menacing crisis. Such commissions did not meet the world's needs, and these fitful and sporadic societies to deal with sudden tragedies and threats do not meet the world's needs. The world had to organize a Permanent International Tribunal; and we have to create a permanent international organization to watch the world over the inter-racial injustices and wrongs which have commanded our assemblage here. I do not forget that there exist agencies for coping with the tyranny of so-called superior peoples over weak peoples of much more permanent character and much broader scope than such organizations as the Congo Reform Association. The Aborigines Protection Society here in Great Britain is such an agency. As concerns British obligation and effort in one great field of our problem, it is in its definition of purpose and range of activity almost precisely the thing to be desired in every country. This noble Society, which was founded as far back as 1837, three quarters of a century ago, was the outcome of the work of a committee of the House of Commons "to consider what measures ought to be adopted with regard to the native inhabitants of countries where British settlements are made, and to neighboring tribes in order to secure to them justice and the protection of their rights." When one looks at the map of the world and notes the places where British settlements have been made, one realizes that there are few tribes which are not neighboring to British settlements on one side or another, and that the definition of purpose by the old parliamentary committee was therefore well-nigh universal. So I think the Aborigines Protection Society has construed its function. It was itself certainly, as we in the United States came to know well, one of the real Congo Reform Associations; and it has been pretty well every special kind of a reform association in carrying out its stated purpose "to assist in protecting the defenseless and promoting the advancement of uncivilized tribes." It was fitting that the British Anti-Slavery Society, founded at almost exactly the same time, should amalgamate with it two years ago; for the work of the two societies has constantly run in parallel courses. Looking through the last number (January, 1911) of the quarterly journal of these united societies, I find that there is no other country whose race problems receive so much attention in its pages as those of my own. There is a long account of the gathering at the Whitehall rooms last October in honor of Booker Washington. This is followed by a letter concerning the visit to Europe this year of Professor Du Bois; there is a tribute to Julia Ward Howe and her service in the American anti-slavery conflict; and there is a long review of Sir Harry H. Johnston's book upon "The Negro in the New World," accompanied by a portrait of John Brown. Besides these things there is an article relating to certain work for the benefit of the Mick Mac Indians of Prince Edward Island. When your British Aborigines Protection Society is able to consider to this extent in a single issue of its journal the rights and wrongs of the weaker races in America, it seems to me that you already have here in Great Britain what can easily be made the adequate British agency in such a group of societies as I desire to see established in the civilized nations, all co-operating in an International union for Inter-racial Justice. Some of us in the United States who were active in the Congo Reform Association were brought by that experience to feel the need of some such society of broader scope, like

the Aborigines Protection Society. Our study of the wrongs in the Congo brought us sharply up against similar wrongs in Africa, in lands under other than Belgian jurisdiction, and we began to hear of almost precisely the same evils in South America. We saw that we were dealing with only one aspect of a world-wide and persistent problem; and I think that no one felt this more deeply than Dr. G. Stanley Hall, the president of our Congo Reform Association. He had long been a careful and sympathetic student of the conditions of the less developed races and of the tyrannies and cruelties afflicted upon them by "civilized" brutality and greed. Professor William James has deeply felt the shame and written burningly upon it at the time of our American iniquities in the Philippines. In meetings of our Congo Reform Association President Hall and others spoke of the need and possibility of some association of broader scope, but up to the present time we have not created such an association in the United States. What I urge here is the creation of such organizations in the United States and in every civilized country, to be leagued together in an international union.

In the United States we have of course had special societies to deal with our two great racial problems, those concerning the Negro and the Indians. Professor Du Bois, who visits Europe this summer, represents the National Association for the Welfare of Colored People, which is the most recently organized of various societies which have defined their purposes in similar terms, and some of which still exist. Professor Du Bois is the most active worker in this new Society, of which Mr. Moorfield Storey is the president, and whose officers and members are chiefly white men. The Constitution League of the United States, in which Mr. John E. Milholland, almost as much at home here in London as in New York, has been the most active force, is another American agency which has been earnestly devoted to fighting the political oppressions and discriminations to which the Negroes in the South are still subjected. Our Anti-Imperialist League, organized to oppose the policy of our government in the Philippines, and of which Mr. Moorfield Storey is also the president, has become in very high degree, by the exigencies of its problem, a kind of Aborigines Protection Society; as it has also been led to consider the problems of imperialism, which is always accompanied by injustice and tyranny toward weaker races, exercised by other governments than our own. There are various organizations among our Negroes themselves concerned with the sufferings and struggles of their race in America. We have had for many years an Indian Rights Association; and for twenty years there has been held at Lake Mohonk an annual Conference upon our duty to the Indians, attended by many of our best and ablest men, and resulting in immense improvement. This Conference has in recent years been so expanded in its scope as to take in the problems arising from our relations to our so-called "dependencies"—the Philippines here playing of course the most important part. There is no place in the United States better fitted, by the great traditions created by Conferences on International Arbitration, to become a center for conferences on inter-racial justice than Lake Mohonk. Its present autumn Conferences upon the rights of our Indians and the people of our dependencies might profitably be expanded into conferences of this broader scope, with no prejudice, but only gain, to the special purposes which called them into being.

It is possible, however, that the center for this broader work in the United States will be elsewhere. There has been started at Clark University in Worcester, Massachusetts, during the last two years, the most intelligent and well considered movement known to me in all the world bearing upon the particular problems of this Congress. The object of the Congress had been stated to be the discussion of the relation of the peoples of the West and those of the East, between so-called white and so-called colored peoples. I have been speaking chiefly of the relations of white and colored races, viewing the colored races as those coming within the purview of such students and reformers as those constituting the Aborigines Protection Society. To the discussion of such relations the Clark University Conferences will in considerable measure be devoted; but they will also be devoted to what may be called more specifically the relations between the peoples of the West and those of the East—and to those relations the two Conferences already held have been devoted. The president of Clark University, as is well known to most scholars present here, is Dr. G. Stanley Hall, whom I have already mentioned as the president of our Congo Reform Association; and I think that his experience in the work of that Association has had much to do with his interest in the founding of the Clark University Conferences, in whose organization his able and devoted associate has been Professor George H. Blakeslee of the University. The first of these Conferences was held in the autumn of 1909, and concerned itself with the relations of America to the Far East, chiefly China and Japan. The second Conference was held in the autumn of 1910, and concerned itself with the Near East. Better thought out and better carried out programs than those of these two Conferences have seldom been seen; and they mark the beginning of a new era for us in the United States touching the scientific study of Eastern peoples and just dealings with them. Perhaps the best outcome of these Conferences, which are to be made regular, has been the establishment of a quarterly journal, "The Journal of Race Development," in which many of the papers read at the Conference have been printed, which is by far the best publication in this field which we have ever seen in America, and certainly one of the best organs in the world of the great movement which has brought us together here. With the Mohonk autumn Conferences developing as they are developing, and with the institution of these Clark University Conferences, I feel the outlook for thorough and worthy attention in the United States to inter-racial problems to be most promising; and the establishment with us of an efficient American society, corresponding in some sort to the British Aborigines Protection Society, is only a question of tomorrow or the next day.

In showing the historic preparation and present readiness for broader organization of our forces for dealing with the inter-racial problems, I have surveyed practically only Great Briain and the United States, because I am most at home here, and they serve me best for illustration. In some ways, too, the movement is further advanced in these two countries, as there are some reasons why they have been under exceptional obligation to efforts in this field. But I do not forget the noble, humanitarian efforts and the

most scientific and valuable studies in France, Germany, and other countries. The problem urges itself upon the minds and consciences of serious men the world over. It is not simply a problem of dealing with Aborigines, nor of the relations of white men with black or yellow men; it is a problem of the mutual relations of peoples of all races and all grades of civilization. Cruelty indeed is commonest where the interval between the races is greatest; but it is questionable whether it is not in fields where the interval is slighter that the greatest mischief is done by ignorance, selfishness and pride. It is when we read books like Miss Colenso's "History of the Zulu War and its Origin" (1880), or the chapter in the Life of General Gordon detailing his experience in Basutoland (1882), or when we recall proceedings in the Philippine Islands for which the American people were responsible, where the shooting of the natives came to seem to American boys, as they phrased it, "like shooting rabbits," that we realize the brutality of which the English race is so easily capable; but it is when we read a poem like Kipling's "Truce of the Bear," in which genius prostitutes itself to the work of strengthening and inflaming national and racial prejudice, that we realize the higher capacities of our race to thwart the world's progress and defeat dawning civilizations. If I remember rightly, this particular poem which I mention by way of illustration, appeared at the very time Great Britain was engaged in the Boer War and the United States in the Philippine iniquity. While at the same moment the four men who in all the world were doing most to promote the world's peace and brotherhood were every one of them Russians; the Czar, who was then summoning the First Peace Conference at The Hague; Verestchagin, who by his powerful pictures was bringing the horrors of war home to the hearts of men as they had never been brought before; Jean de Bloch, whose book upon "The Future of War" was doing more than any other book since Grotius's "Rights of War and Peace," to convince the thoughtful world of the folly and fatuity of the war system; and Tolstoy, whose mighty tractates were arousing the human mind and conscience of every nation to the mischief and wickedness of the common vulgar patriotism and its inconsistency with the clear dictates of morality and religion. The English poet was seeking to inspire his people with suspicion and hate of the Russian as a bear trying to act like a man; but the question forced home to the English and American conscience in that hour of English and American recreancy was whether a bear striving to act like a man is not a nobler and more impressive creature than men indisputably acting like bears. A primary function of a movement like the present one is to cultivate good understanding and good will between all peoples near and far. We have a noisy and pestiferous little group in America whose regular business seems to be to stir up suspicion and hatred of the people of Japan. You have a larger group in England whose similar vocation is to sow seeds of enmity against the German people. I say England, not Great Britain, because I was brought to book by some good Scotch scholars attending with me the fifth centennial of Leipzig University, in 1909, when in speech with them I lamented the common British feeling of distrust toward Germany. "Do not say British feeling," said the Scotchmen, "say English feeling. There is not a bit of it north of the Tweed; it is only a fit of the English sillies!" I had not thought before of the geography of the pitiful sentiment, and do not here pause to verify it; I must leave that to you Englishmen and Scotchmen. I did remember that when I was a Leipzig student, thirty years before, there were many Scotch students there, and almost no English students. I suspect that was true of other German universities; and if it be generally true that more Scotch than English scholars have domesticated themselves for a time in Germany, that is surely one reason for the different atmospheres which the Scotchmen reported north and south of the Tweed. Be this as it may,—and Anglo-German relations lie a little outside the strict province of this Congress,—the source of most of the troubles with which we are coping here is ignorance. Dr. John H. De Forest, in his impressive pamphlet on "American Ignorance of Oriental Languages," has startingly shown the serious practical dangers menacing us in the United States from our ignorance of the speech and some of the simplest usages of our Japanese brothers. I found in Germany a little while ago groups of noble and aspiring young people working for international progress, and, fearing that the name of peace society might not be most propitious for their effort, they called their groups Societies for Good Understanding Between Peoples. (Voelkerverstaendigung). It comes to the same thing, and the name hits the central danger and the central need. We all need to have more to do with each other and know each other better.

There was recently an important conference in the United States of representatives of the Presbyterians, Episcopalians and Congregationalists, to confer about Christian union; and a Presbyterian leader commented afterwards upon the mischief which had resulted from lack of personal acquaintance. "We cannot force union," he said, "but we can know each other. We have lived in our respective worlds, knowing well the men in our own body, but knowing not at all the men in other bodies. It has been an uplift to know these leaders of other names. After all, they are much like us. When all get to know all, union will be here." If such a confession of mutual ignorance on the part of groups of American Christians, and the mischief of it, is possible, how appalling appears the mutual ignorance of widely differing races, and the mischief of it!

I speak of the international organization which I propose as one in behalf of inter-racial justice; but I mean more than that—I mean that it shall also deal with the problem of how backward races may best be assisted in their upward progress and development, and how men of all races may have better personal acquaintance with each other.

Mr. Milholland in New York, Mr. Moscheles here in London, have talked much of Cosmopolitan or International Clubs. They would have International Clubs in London, in Paris, in Berlin, in New York, in Tokyo, in Shanghai, where men concerned with international problems should meet socially; and the members of one club should be members of all, wherever they journeyed. It is from good conversation they say, and rightly say, that more good frequently results than from congresses. Let us promote the formation of such International Clubs; for every one of them would be a potent center for our cause.

We talk of this as now a little world, since "Mauretanias" and wireless telegraphy and the other machinery for shrinkage have multiplied; but it is only in

certain definite respects that it is a little world, and in the many indefinite respects it is a big world still, mostly barbarian, with its peoples far apart and very ignorant of each other. The solution of the great international problems involved is not possible to national societies working separately. International work must be internationally done; and in this field of racial problems, evolution has advanced so far that we are ready for the international step and for definite organization in every nation.

When one is asked to suggest the method and form of organization, the answer is simple. It has happened more than once in movements like ours that definite international organization has preceded adequate national organization. It was so of the peace congresses. The first Universal Peace Congress was, like this first Universal Races Congress, held in London. That was in 1843. That first Peace Congress here in London, we Americans like to remember, was brought about by the American Peace Society in Boston; as I was interested to read in your circular that this London Races Congress owed its original impulse to Felix Adler of New York. Four great International Peace Congresses followed that London Congress of 1843. Then there was an interregnum of nearly forty years; and the first of the present series of International Peace Congresses was held at Paris in 1889. But it was not until 1902, almost sixty years after the London International Congress of 1843, that there was a National Peace Congress, that being in France. England followed with National Peace Congresses, then the United States, then Germany—the International Congresses meantime going steadily on, under the general control of the International Peace Bureau at Berne, made up of representatives of the various nations.

If we are looking for precedent in organization, here therefore is all the precedent we need. Let us consider this Universal Races Congress no isolated or final gathering, but simply the first of a series of Universal Races Congresses, biennial or triennial, which shall go regularly on until the day of inter-racial justice and fraternity dawns. Let us too have our International Bureau of Inter-Racial Justice at London or at Berne; and let us who are here go home to Germany, to Italy, to India, to China, to America, each group pledged to organize in its own country a national society of Inter-Racial Justice, with its annual National Congress. The material for organization is abundant. I see here in your circular twenty pages of names of men upon the General Committee of this Congress. There are nearly two hundred names from the United States alone. Here is already, if these will so resolve, an American Society of Inter-Racial Justice. Let them so resolve; and so let the delegates from France and Belgium and Germany and India resolve. The second Universal Races Congress here in London or in Paris or wherever it may be, would then be largely a representative Congress made up in great measure of regular delegates from national societies. Each national society should have its bureau and its publications, and of such national publications there should be the completest interchange; while the central international bureau should correlate the various national activities and keep each particular effort in influential touch with all the rest. I would suggest that the various national Inter-Racial Justice Congresses be held each year in the same week with the sessions of the National Peace Congresses in the same countries, perhaps on the day preceding the opening of such Congresses. The causes appeal to substantially the same constituencies, and the fixing of such a time for the meetings would certainly increase the attendance. Where the subjects to be considered by the Races Congress are so numerous and important as to demand a conference of several days—and that describes the condition in the United States at this time—it may be desirable that this combination should not be too close; but I am suggesting for consideration a general principle of procedure. I do it for the sake of urging further the close relations of these causes. The wars of today have very different provocations from those of two or three centuries ago. They spring almost entirely from commercial rivalries or the collisions of races, growing usually in the latter case out of the exploitation of weaker by stronger peoples. Whatever can counteract this is a distinct accomplishment for the peace and order of the world; and that makes this Universal Races Congress perhaps the most important Peace Congress of the present year. The promotion of the progress of the movement here inaugurated cannot fail to appeal to bodies of men like the Trustees of the new Carnegie Peace Foundation as distinctly within their province; although there should be no dependence by this organization upon other or-every nation to secure for it independence and ade-ganizations, but a vigorous effort by its friends in quate support.

In referring to Dr. Hale's prophetic Mohonk address demanding a Permanent International Tribunal. I spoke of the rapidity with which in our day great movements are consummated. There is every reason why the international effort inaugurated here in London today should achieve quick and decisive success. It certainly will do it if we here so highly resolve. Let us resolve that every nation here represented shall organize a national society this year, and hold a national congress next year; and let us plan for a second international congress three years from now. I wish that that 1914 Congress might be held in the United States. That is to be with us a noteworthy international year. We are then to celebrate the centennial of peace between the United States and Great Britain. We shall invite the International Peace Congress to hold its session with us that year; and the Inter-parliamentary Union will be similarly invited. It will be a good year for the thoughtful men of the world to confer on American soil upon this problem of the right relation of races, which is the cardinal phrase of the general problem of international fraternity and peace. We can tell you in America of noteworthy advance in the solution of our great races problems. There has been almost a revolution in the last generation in our dealing with our Indian population; and there is at this time a movement hardly less than revolutionary going on in the minds of the best Southern white men touching the Negroes. In the whole history of civilization there has been no more remarkable advance than that of the Negroes in our Southern states since emancipation. The story in industry, in property and in education is the same. In 1905, six years ago, it was my office to arrange in Boston a course of lectures upon our six most permanent institutions for Negro education,—Howard University, Hampton, Fisk, Atlanta, Tuskegee and

Berea,—by the presidents of some leading representative of the institution; and these addresses were published together in a volume entitled "From Servitude to Service." It was a remarkable survey of remarkable achievement. It was published only six years ago, in 1905, when I venture to say that there had been up to that time altogether not so many words of strong and cordial congratulation in high Southern places upon that educational advance as have been uttered in the subsequent six years. That volume could be matched by one equally impressive made up of addresses by presidents of Southern universities and other leading Southern men recognizing and urging that the Negro race must have as its preachers, teachers, lawyers and doctors men of the highest education, and that no solution of the race question is possible which is not based upon the desire to develop every race to its highest capacity. This is promising and prophetic; and it is indicative of the new insight and new conscience which are coming into the consideration of the race question everywhere. The wrongs to our Southern Negroes, political and social, are still flagrant and intolerable; but I am emphasizing here the elements of hope and genuine advance. I believe that in the next decade the new humanity which is becoming so pervasive will achieve no greater triumphs than in the field of inter-racial justice; and it will do this the more rapidly and effectively as we all make the world our parish and work together internationally.

The most impressive volume which has come to my table this last year is that great volume of 1,500 pages, "La Vie Internationale," issued by the International Bureau at Brussels, and giving lists and accounts of the world's various international organizations up to date, in the fields of politics, science, literature, art and social affairs, with details of their organization and their approaching congresses. It is a potent picture of the broad international web which has already been woven and of the thousand shuttles which, with ever accelerating speed, are pushing on the process. There is no other lack in those eloquent pages so conspicuous as the lack of record of adequate international organizations of the imperative many-sided cause which is represented here. I hail this Congress as a pledge that that deficiency will now be met, and that this commanding international duty will be internationally fulfilled.

THE PLOUGHING OF THE LORD

The ploughing of the Lord is deep,
On ocean or on land;
His furrows cross the mountain-steep,
They cross the sea-washed sand.

Wise men and prophets know not how,
But work their Master's will;
The kings and nations drag the plough,
His purpose to fulfill.

They work his will because they must,
On hillside or on plain,
Til clods are broken into dust,
And ready for the grain.

Where prophets lone the deserts trod,
Where monarchs dragged the plough,
Behold the seed-time of his Word,—
The Sower comes to sow!

—*Edward Everett Hale.*

From Unity Hymns and Chorals.

CORRESPONDENCE

A New Bathing Beach

Dear UNITY:

You will be glad to know and give credit to corporations and private interests that have gladly left the matter of riparian rights to one part of Lake Michigan, to the courts, and have united in making possible a clean, policed, safe-guarded beach at Thirty-ninth street. The Illinois Central Railroad met the city more than half way in their desire to give the children the use of the beach.

The city in its Mayor, Small Parks Commission, Corporation Counsels and Chief of Police has devoted time and money to finding a way to meet the Illinois Central Railroad and give the children a safe, wholesome place to swim.

The nearest neighbor, the pumping station, under the Sanitary Commission, has furnished light, in fact, corporations and individuals have vied with each other in giving the children a safe, clean place to swim when once they saw the way to do so without prejudicing the rights of either claimant to the lake shore, in the suit that will probably drag along for one or two generations.

It was the business of the Oakwood branch of the Juvenile Protective League to help find the way, put up the tents and furnish a matron. All these things have been done and the beach once established under city protection will become better and better equipped and answer an ever-increasing demand and, best of all, perhaps lead to other postponements of claims and enable the people to use the lake shore.

Chicago, Ill. O. C. S.

THE STUDY TABLE

Summer Books

From Funk & Wagnalls I am in receipt of "The Return of Caroline," by Florence Morse Kingsley. Also from the same house comes the next volume of the Schaff-Herzog Cyclopedia. I cannot do anything more than announce these volumes because the publishers have heedlessly sent them to Clinton. Thomas Whittaker has also sent me "The Passing of the American," by Monroe Royce. This volume unfortunately must also wait until I go North. I can, however, commend it as well as announce it. The author deals with every phase of American life and character. He undertakes to show that the native American is being outstripped by the alien; and that in both the industrial and commercial affairs of the people the foreigner is coming out ahead. He thinks the native will be eliminated if he does not find his danger and adjust himself to a remedy. The book has chapters on "The American Woman," "The Poor Whites of the South," "The Degenerate New Englander," 'The Professional Politician," and it discusses matters pertaining to the school and to the church. It is one of those books that you will need to consider, making up your own mind about affairs.

E. P. POWELL.

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TOWER HILL NOTES

The class in religion has lost nothing of freshness by repetition of subject in this fourth cycle of studies. The Domestication of Animals was spoken of as another "High Bridge," to borrow a phrase from John Fiske, in the long road over which man has passed from savagery to civilization. The development of the dog from the enemy of man to his friend and ally is one of the great achievements of the race. Without the help of the dog, the cow, the sheep, the horse, the chicken, the pig and the goat, our primitive ancestors would have made much slower progress, and even the man of today would be badly handicapped.

The latter part of the course grows more psychological and internal and consequently more difficult, but not less interesting. The old, old question, how sin began and its origin and purpose in the world, is perhaps as old as sin itself and harks back to the time when man first dared defy the gods. Among the labyrinth of myths, three are typical: the Hebrew story of the Garden where woman stole the fruit that she might be wise, the Prometheus story of the man who stole fire from Heaven, and the Hindu myth of the man who filched from the gods the "soma," the beer or wine, for inspiration and intoxication were not always easily distinguished by primitive man. Now as ever, the origin of sin may be attributed to three fundamental causes. 1. Ignorance. In Dickens' "Bleak House" Poor Joe "never knowed nothink," he "never went for to do it," but the lady had the smallpox just the same. 2. The spirit of adventure; the longing for something better, something divine. 3. Weakness of will. These all remain, but what progress has been made! Once it was glory to take life; the more scalps, the "bigger brave." Now the man who has taken one life is haunted by conscience, though no one touch him, though his crime be hidden ever so deep. Surely the moral sense is growing.

The treatment of sin is a schoolmaster's problem, a fireside question. It needs training, not punishment in the ordinary sense of the word. Man is not falling but rising, not "damned" but "doomed" to be saved. The text from Emerson which was chosen for this lesson is illuminating: "We grant that human life is mean, but how do we know that it is mean?" We are pretty near to the kingdom when we have found that we are outside of it.

The kindred topics of the Thought of Death, the Origin and Continuance of Soul, and the Thought of Heaven and Hell, were dealt with in one lesson. According to the myths, death is the result of a blunder or a crime, but according to the later and truer thought of science, death is no interference with the original plan, no defeat of the Almighty's purpose. It is an inevitable process, as natural and normal as birth.

We can scarcely go back far enough in primitive life as not to find the thought of immortality. Science makes no dogmatic statement, but teaches the persistence of force. If you come to the abutment of a great bridge across the Mississippi and find no bridge there, you must think that either an imbecile company has laid the foundations, or the company has failed, or there is going to be a bridge there sometime. The substructure is not proof of a superstructure, but it is presumptive evidence of a high quality. Let us deserve immortality and get ready for it. Let us not demand proofs but be satisfied with the apparent intimations that surround us.

In the old mythology, which, alas, is not yet outgrown, the fate of every soul is fixed at death for all time to come, thus making the division final. This is the primal atrocity. If the Almighty behaved like that he would be worse than any human father. We like the story of Radsbod, the old Scandinavian, who, as he was about to accept the rites of baptism, stopped with one foot in the water and asked, "What about my ancestors?" On being told "Your ancestors will go to hell," he said, "Then I refuse your baptism. I will go with my forefathers." Like George Eliot, we will accept no heaven "haunted by shrieks of far-off misery." Better forget all about the heaven and hell of the future and go to work to help build heaven here and now.

Perhaps the high-water mark of interest was reached in the lesson on The Thought of God. God-making is universal, a dangerous business, but inevitable. It ranges all the way from fetichism to theism,—the last and highest effort at God-making, which believes not in a God who worked six thousand years ago and has ceased to work, who changed his mind and repented of his work, but in a God who *is* the unchanging order of the universe. Perhaps you do not believe in God. Very well, but you do believe in power, that holds the universe in its grasp; in progress, which makes it better for the eagle than it was for the pterodactyl; in love, which began away back in the crystal; in justice, the eternal right; in duty, the sense of *ought* within the soul. Where do they come from? These are not five entities but five manifestations of the same verity. which we need a word to represent. We may call it Brahm, or Allah, or Jehovah, or we many spell good with one "o" instead of two and call it God. It matters not.

Friday evening we listened to Pastor Helming of the University Congregational Church of Chicago on the subject of The Soul. Both subject and treatment chimed in well with the lessons of the week in religion, but the somewhat different standpoint gave zest and interest. Whatever "soul" may be, or whatever its origin, all agree of necessity that it is "character" that determines its value, to itself or to the universe, and that the supreme good lies in the quality of soul and not in any outward gifts of whatsoever cost.

Sunday was a day of quiet, uninterrupted even by religious services except at the vesper hour, when a simple service of song, reading and prayer ended a day of Hill-top serenity. E. H. W.

Tower Hill, Wisconsin, Aug. 7, 1911.

ISSUED FROM HEADQUARTERS INTERNATIONAL CONGRESS OF FARM WOMEN

Rev. Warren H. Wilson, who has gained fame because of his work in building up country churches, is to attend the International Congress of Farm Women in this city, October 17 to 19. He will bring an exhibit illustrating what the churches are attempting to do in creating interest in religious life among the rural people.

Dr. Wilson gave up a big New York church to undertake this work in the country. The Women's Congress is the first gathering of the kind ever held, and is an outgrowth of the Roosevelt farm commission report. It is an offshoot of the International Dry-Farming Congress. Three members of the Roosevelt commission have announced their intention of attending. One session of the program will be given up to the discussion of school and church influence on the farm.

Colorado Springs, Colo.

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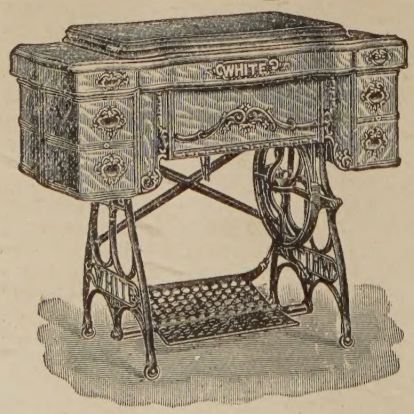
Our No. 35
Rolled Edge Automatic Lift White



A handsome, finely finished machine, furnished with Rolled Edge Renaissance design woodwork; in quarter-sawed golden oak, fitted with automatic lift, nickel plated hand-wheel, beautiful hanging center panel, three drawers at each end of table, ball-bearings, and a complete set of the latest style steel attachments.

Repairs and Parts for All Machines.

Machines Taken in Exchange.

White Sewing Machine Co.
GEO. E. CAUGHEY, Manager.
TELEPHONE CENTRAL 480. 105 Wabash Avenue, Chicago